Charter of Baru, 952 Śaka

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Edition

〈Faces Abe: Front, left side, upper left side〉 〈1〉 〈Face A〉 □ ⊖ □ svasti śaka-varṣātīta 95(2) vaiśākha-māsa, tithi saptamī(,) k¿ra?〈r̥〉ṣṇa-pakṣa, pa, va, A(ṁ), vāra vugu〈Face e〉-vugu, dhaniṣṭa-nakṣatra, viṣṇu-devatā, brahmā〈2〉〈Face A〉-yoga, vava-kāraṇa, cāra pūrvvasthāna, Irikā divaśany ājñā śrī mahārāja rakai halu śrī lokeśvara dha〈Face e〉 rmmavaṅśa Airlaṅgānantavikramottuṅgade〈3〉〈Face A〉va, tinaḍaḥ rakryān· mahāmantr(ī) I hino (śrī) saṅgrāmavijayadharmmaprasādottuṅgadevī〈,〉 Umiṅsor· I rakryān·〈Face e〉 kanuruhan· pu dharmmamūrtti narottama dāna〈4〉〈Face A〉śūra, rakryān· hujuṁ pu Amr̥ta, kumonakən· Ikanaṁ karāmān· riṁ baru makabehan·, padamlakna saṁ hyaṅ ājñā haji tāmrapraśā〈Face b〉sti tinaṇḍa garuḍamukha kmi-tananya,

sambandha〈5〉 〈Face A〉 ri paṁhinəp· pāduka śrī mahārāja Irikanaṁ thāni riṁ baru, maprayojana Irikanaṁ rātri ri sḍaṅanyan· jayaśatrva śrī mahārāja riṁ〈Face b〉 samara〈,〉 kumavasākna musuḥnira Ikanaṁ〈6〉 〈Face A〉 I hasin·, Atəhər· tumuṅ-galakna Ikanaṁ pr̥thivīmaṇḍala〈,〉 An· sīmā p(ā)rṇnahanikanaṁ thāni riṁ baru deniṁ ¿rāmanya?〈sāmānya〉 riṁ baru makabeha〈Face b〉[n·] (sa)maṅkana rasani pratijñā pāduka śrī mahā〈7〉〈Face A〉[rā]ja riṁ kuḷm·(,) siddhamanoratha pva pāduka śrī

mahārāja, karuhun· mpuṅku śaiva sogata Ṛṣi, makādi samgat· parbl(ya)n· ḍaṁ hyaṁ mahānanda<,><Face b> makacihna ri kavnaṁnikanaṁ ratu I hasin·, sampu<8><Face A>n· pinjahan·, sākṣāt· varttamāna katon· de[n]i(ka)naṁ [rā]t· kabeḥ, pinitutur̥an· pva pāduka śrī mahārāja de samgat· [la](ṇ)ḍayān· rarai pu ba<Face b>[1+]mā mvaṁ samgat· lucəm· rarai pu manuri tan·<9> <Face A> dadiniṁ kadi sira prabhu mitthyāvacana, An hana prā(r)thanān(ira) ṅunin· paṅuḶm· Irikanaṁ thāni rim baru An· [s]īmā parṇṇahanikāṁ thāni riṁ baru deni s¡a!<ā><Face b>m¡a!<ā>nya riṁ baru matuha manvam· makabehan·,<10> <Face A> ya tikā maṅkin· Asama-[sa]ma nirmalajñāna pāduka śrī mahārāja riṁ pamisiṅgiḥnira riṁ pitutur· samgat· laṇḍayān· rarai mvaṁ samgat· lu<Face b>cəm· rarai<,> ya ta kāraṇā samgat· pamaṇi<11><Face A>kan· pu godr̥ḍa, mvaṁ Ikanaṁ karāmān·n iṁ baru masāmagrī sumambahakən· turunyānugraha pāduka śrī mahārāja saṁ hyaṅ ājñā haji tā<Face b>mrapraśāsti kmitananya sādhanānyan siddhā<12><Face A>kna sapaṅutus· pāduka śrī mahārāja, kapaṅgiha deni vka-vetnya hlam i dlāhani(ṁ) dlāha<,>

Āpan atyanta gə:ṁni pūrvvaṚṇa śrī mahārā<Face b><ja> ri sakveḥni sahāyaniran· kr̥tāpadāna lā<13><Face A>van· śīlāgrāhīnira, *vastra-raja(t/k)ānurāga-gāṅgāpra(vā)ha Iva* kānurāg(ān)· pāduka śrī mahārāja riṁ para-poraja(na) sampun· kaprakā<Face b>śa ri saparyyāntaniṁ yavadvīpa lumrā tka riṁ dvī<14><Face A>pāntara, ya tikā kadi hilīniṁ gaṅgā dr̥sni paṅupakāra śrī mahārāja, saha lāvan· vḍihan· p<r>amodanā Irikā saṁ śaktiśūra, yan·<Face b> tambəhaniṁ sahāya balarakṣaka ri śrī mahārā<15><Face A>ja, maṁdadyakna kālahaniṁ śatru digjaya pāduka śrī mahārāja riṁ samara, valuyani kr̥tāniṁ bhuvana, pagəhaniṁ caturvarṇna caturāśrama<,><Face b> karuhun· punarjīva saṁ hyaṁ sarvvadharmma<,> sama<16><Face A>-loṣṭa-kāñc¡āṇ!<an>a jñāna pāduka śrī mahārāja, yāvat· sādhanāniṁ [A]mahayvaṁ bhuvana donanya(,) mataṁnyan· Inanugrahākən·<Face b> pāduka śrī mahārāja saṁ hyaṅ ājñā haji tā<17><Face A>mrapraśāsti kmitananikanaṁ karāmān· riṁ baru makabehan· riṁ tan· kavukivukilanya de saṁ nāyaka pratyaya vineḥ Air thāni<Face b> hlam i dlāhaniṁ dlāha, ṅuniveḥ saṅ anāgata<18> <Face A> prabhu<,>

māri ta Ikāṁ riṁ baru thāni vatək· Air thāni, kevalā Ikanaṁ karāmān· riṁ baru juga pramāṇa makasīma Ikāṁ riṁ baru tka ri<Face b> sukha-duḥkhanya magə:ṁ maḍmit· parṇṇahanya<19> <Face A> svatantrā tan· katamāṇa deni vinava saṁ māna katrīṇi, paṅkur·, tavan·, tirip· [m]vaṁ saprakāra saṁ maṅilala drabya haji vuluvu<Face b>lu magə:ṁ maḍmit·, makādi miśra paramiśra<20> <Face A> paṅuraṁ, kriṁ, paḍəm·, maṇimpiki, paranakan·, limus galuḥ, maṁriñci, maṁhūri, paraṁ, suṅka, dhūra, paṅaruhan·, taji, vatu tajəm·<Face b> sukun·, halu varak·, rakasaṁ, ramanaṁ, pini(ṁ)<21><Face A>lai, kataṅgaran·, tapa haji, Air haji, malandaṁ, Ḷca, lablab·, pakalaṅkaṁ, kutak·, taṅkil·, tr̥pan·, salyut·, vatu valaṁ pa<Face b>maṇikan·,

sikpan·, rumban·, tirvan·, vilaṁ thā〈22〉〈Face A〉ni, viji kavaḥ, təṅkəs·, māvī, manambaṅi, taṅhiran·, tuha dagaṁ, juru gosali, maṁrumbai, maṁguñjai, tuhānambi, juru kliṁ,〈Face b〉 juru hañjman·, juru juḍi, juru jalir·, pabisar·〈23〉 〈Face A〉 paṅguluṁ, pavuṅkunuṁ, miśra hino, miśrāṅinaṅin·, vli tambaṁ, vli hapū, vli pañjut·, vli vaduṁ, palamak·, Urutan·, dampulan·,〈Face b〉 pakaluṅku(ṁ), kaR̥R̥ṅan·, tpuṁ kavuṁ, suṁsuṁ paṅu〈24〉〈Face A〉(raṁ, pasu)k alas·, sipad vilut·, jukuṁ, pāṅin-aṅin·, pamāvasya, hopan·, panrāṅan·, skar tahun·, pabaye, parā〈Face b〉ma, Avur·, panigaṁ blaḥ, patatar·, tampə: si〈25〉〈Face A〉rir·, parājaphala, pagarakapan·, pavḍihan·, pamahat·, paṅlākha, pasaṅaṇi, pataṅkalan·, vidu maṅiduṁ, vatək i「〈Face b〉jro Ityaivamādi kabeḥ, tan· tamā ta ya〈26〉 〈Face A〉 Irikanaṁ thāni riṁ baru, kevalā Ikanaṁ karāmān· riṁ baru sapaśuk thāni kabeḥ juga pramāṇa ri sadrabya-hajinya〈Face b〉magə:ṁ maḍmit· prakāra, mvaṁ ri vnaṅa rāmanta riṁ [ba]〈27〉〈Face A〉ru mapadaṅa rvaṁ rahi riṁ sapadagaṁ, Apatitiha, Aba_ _/sana\, Aṅavari, Acamara, baṇyāga, Atukla, (Aṅ)u(ba)ra, A〈Face b〉ṅulaṅa, Abakula, salvirniṁ sambyavahāra〈28〉 〈Face A〉 bhaṇḍa paribhāṇḍādval-avəlya, mvaṁ masulpika, paṇḍai mās·, paṇḍai vsi, pandai kāṅśa lāvan· ri vnaṅanya mahu〈Face b〉luna ḍayaṁ, huñjman·, nambi, jəṅgi, pujut·, Asiṁ〈29〉 〈Face A〉 salviranya tan· svīkāranaka rāmanta riṁ baru kabeḥ Irikā samaṅkana Ikanaṁ sukhaduḥkha kady aṅgāni(ṁ) mayaṁ ta〈Face b〉n· pavvaḥ, valū rumambat iṁ natar·, vipati, vaṅkai〈Faces Cefd: Back, upper left side, upper right side, right side〉 〈30〉 〈Face e〉 kābunan·, rāḥ kasavur iṁ natar·, hidu kasirat·〈Face C〉 , dūhilatən·, sāhasa, hastacapa〈Face f〉 la, vākcapala, mamijilakən· vuriniṁ kikir·, ma〈31〉〈Face e〉muk·, mamumpaṁ, lūdan·, tūtan·, Aṅśa, pratya〈Face C〉 ṅśa, ḍaṇḍa kuḍaṇḍa, maṇḍihalādi prakāra, Ikāṁ〈Face f〉 karāmān· riṁ baru sapaśuk· thāni pramāṇa I(ri)kā〈32〉 〈Face e〉 makaśaraṇā kahyaṅān· kinabhaktyan· rāmanta riṁ〈Face C〉 baru, saṁ hyaṁ huvan·, saṁ hyaṁ ḍəpur·, saṁ hyaṁ kavyə:lan·, saṁ hyaṁ〈Face f〉 roḥ, samaṅkana kadeyakna taṇḍa rakryān· riṁ ka〈33〉〈Face e〉balān·, kasiṅgahan·, sovāra saṁ maṅasə: magə:ṁ〈Face C〉 maḍmit·, tka ri para vadvā haji vadvā rakryān·, para juru, hamba rakryān· ryy ā〈Face f〉 vān·, hamba rakryan· rājaputra, rājaputrī〈34〉 〈Face e〉 rakryān· strī haji, makādi hamba rakryān· mahā〈Face C〉mantri mvaṁ hamba rakryān· śrī parameśvarī, tka rikanaṁ magalaḥ, mamanaḥ, magaṇḍi, ma〈Face f〉təṅrān·, makuda, mahalimān·, makarapa〈35〉 〈Face e〉 karuṅan·, pavḍusan·, mahvan· lambu, haturan· b(ā)ṁ〈Face C〉 , haturan· pādu, pabaraka, kḍi, valyan·, sambal·, sumbul·, huluṇ· haji, jəṅgi, siṅgaḥ, mabr̥ṣi, mavu〈Face f〉lu-vuluṁ Ityaivamādi kabeḥ, An· kapvāta si〈36〉ra sama təkyəna tan· baryya-baryya śila Irikaṁ thāni riṁ baru, tan· paṅalapa tanəm-tanəmān· salinara(ṁ)nikeṁ ta〈Face f〉nayan thāni, hampyal·, priṁ ptuṁ, pucaṁ, səR̥ḥ(,) kayu〈37〉-kayu, sarvvaphala, mūlaphala, tka riṁ vnaṁ-vnaṁ prakāra, kapvātikā tan· bari-barin denira, yathānya tan· pamuhara pramāda riṁ si〈Face f〉ra yāpvan hana sira kamatan· tan· yatna I sarasa saṁ hya〈38〉ṅ ajñā haji tāmraprasāsti kmitanikanaṁ karāmān· riṁ baru sapaśuk thāni

matuha manvam· kabeḥ, ya saṅkānani pramādanya salvirniṁ laṅgha〈Face f〉[na] saṁ hyaṅ ājñā haji lviranya knāna nigraha kā 2〈39〉 māsu 10 likhita pātralekha manuvul·, mataṅyan· paṅaṅsyə:kən· pasək· Ikanaṁ karāmān· riṁ baru makabehan· I rakryān· kanuruhan· vḍihan· yuga 〈1〉〈Face d〉 rakryān· hujuṁ vḍihan· yuga 1 samgat· laṇḍayan· vḍi〈40〉han· hlai 1 rakryān· jasun· vuṅkal· vḍihan· hlai 1 samgat· laṇḍayan· rarai vḍihan· hlai 1 rakryān· paliñjvan· vḍihan· hlai 1 samgat· lucəm· rarai〈Face d〉 vḍihan· hlai 1 samgat· pajabuṅan· saliput· hlai 〈1〉〈41〉 sira mpu riṁ paruhapa ragi hlai 1 samgat· pamvātan· mā 2 juru sāmya Iṁ kahuripan· jati mā 12 Akurug· I(ṁ) tiṅhal· piṅhai kaki rājya mā 1〈Face d〉 ku 1 juru kuda Uṅgən· mā 1 ku 1 makādi samgat·〈42〉 pārblyan· saliput· yuga 1 || o ||

pratyekani nāmanikāṁ karāmān· riṁ baru sapaśuk thāni matuha manvam· kabeḥ tumarima Anugraha pāduka śrī〈Face d〉 mahārāja saṁ hyaṅ ājñā haji tāmrapraśāsti, dūvā〈43〉ni punaga, padma, teṅgə:, kaki (Ḷ)gə:, Ḷgə:, bhagavān·, godhṛmān·, kaki Adri, kaki piṅul·, basija, kaki basija, kaki varta, Udati, ratik·, bakləṁ, kuḍəṁ, mavvad·,〈Face d〉 piṅul·, pahit·, maṇikara, sondoṁ, kaki baḍoti〈44〉 baḍoti, dolo〈Face b〉 uddhaṅe, buṅkaluḥ, katon·, sīma, nini bagiḍiḥ, Ṛṇəb·, ḍəpur·, suvəg·, kaki goṭā, kaki bo(ṅ)ok·, tuṅgu lyaṁ, laṇḍəḥ, Atuha〈Face d〉 samaṅkana saṁ rayana, kaki vata, kaki purug·, juru pañjir·〈45〉 kaki truḥ kaki sṛgut·, tumbas·, niṅkal·, padar· təvəkana, baḍoṁ, Uja, kli, tətəg·, godri, tuṅkəb·, silum·, buru, beṚk·, gandar·, paragul·,〈Face d〉 jəmbəḥ, kulina, kuḍən·, bantyak·, glar·, cetəm·, (ma)〈46〉niṅhat·, huma(la), praghata, siṅkab·, bakul·, boreḥ, gotamī, kaki Abuḥ, maṅgar·, kaki Aghətəṁ, kaki Abul, ḍasar·, pnəd·, kaki ba〈Face d〉raṅgoḥ, mañcam·, daśrī, vudəl·, giṇa, bhəñjit·(,)〈47〉 vivaḥ, [1×]mol·, kaki haḍaṁ, ba(k)al·, kəbək·, buṅkaḥ, savo, lisyan·, montən·, bukuḥ, kasap·, cupona, kaki saritəm·, saritəm·, Ṛmbu〈Face d〉 , sukhanəm·, hayyən·, ḍənuḥ, maṇḍəg·, vulik·, nud(v)i〈48〉 śrī [2+], [2+] [1×] śrī [3×] (ma)[2×]·, Utī, gereneṁ, kaki sukhanəm·, gəgyən·, gavaṁ, disāra, kaki hadyən· ||

duvāni gunuṁ, ḍarāt·, krut·〈Face d〉 , manarāt·, katir·, cṅek·, rosi, mavvad·, Uśrī,〈49〉 ḍti, muṅgaṁ [9×]vaṁ, vənyən·, rava, Aguta, Aṅgita, bacu, Uṇḍ(u)ḥ, nini (t)əhər·, qə(n)u(k)·, [2×]jo, səmbak·, goḍəṅga,〈Face d〉 sentel·, maḶk·, barāt· goṣṭi, Agonī,〈50〉 kaki U[2×]mān·, [4×]n·(,) bha(ṭ)eri, dayadya, lumbaṁ, Atuha samaṅkana, butatut·, kaki dharaṇa, kaki turuk· tāl·, juru sama〈Face d〉 ṅkana giṇatra ||

dūvāni ḍəpur·, maniṁ, gañjək·,〈51〉 govana, Ajot·, dra[2×]mpor·, vāhana, Uci, Usən·, Uḍikh·, tuvuḥ, A[2×]m·, badrik·, hniṁ, bnik·, Udi, tuṅgə,〈Face d〉 mahitəm·, cabya, soddha, jugil·, Antəb·, ka〈52〉ki robhitəm·, Ugra, (k)ri(yā), (bu) [1×](k)·, rā[2×](,) gṛt·, Aṅkən·, sambut·, yodini, (g)olo, durāt·, juṅan·, basəṁ, vulyan·, A〈Face d〉gəm·, baraṅgo, (U)kukup·, gaḶṁ, plīvok·, vak(u),〈53〉 tu(ṅa)s·, Ṛ[2×] bayaṅan·, pujyan·, Anamār·, bhavan·, damān·, vīramān·, (koḍovok·,) gumavaṁ, (ta)ṅgal·, pagyən·, gusā〈Face d〉r·, galimpo,

gahyaṁ, trikəm·, soṇṭok·,〈54〉 [7+] pravala, nini gupət·, nini hanyan·, turuk agəːṁ, kaki [1×](ba)[1×][,] kaki rājaṇa(,) buñcaṁ, Ampət·, vijyana, Abṛn·, kṛtana[,]〈Face d〉 kaki tiṁkəs·, kaki Aṁkən·, binag·, buddhivu, Uha〈55〉 [6+] (A)tuha samaṁkana, kaki Antop·, [ka]ki səndəṁ, kaki〈Face b〉 asḍa(ṁ), Ugreśa, hemān·, kaki cakal·, kaki Aryyana, ha〈Face d〉tan·(,) buyut· sagar·(,) pu godṛ, juru godhara,〈56〉 [6+]nan·, toṇḍəm·, nini halintər·, tulus·, dhanaja, kohana, nuvul·, moḍik·, kaki səgəḥ, piṁul·, nini ca〈Face d〉kal, minā, gamit·, sugal·, sāri, Icchā, ni〈57〉[2+]la [1×] [3+] vaṁśa, nini Aiboṁ, bāṇa, nutug·, gṛhana, vinaya, Ali, məruk·, Aṁkən·(,) gamparan·, muṇḍuku, saralā, gəntar·,〈Face d〉 diśrī, pidyaḥ, bacol·, Anti, puruṣa, tikus·〈58〉 [1×]m(o)b·, Uṁgvan·, bhiUkuḥ, Amən·, Ampag·, tejanī, Abhitu, sabhālvaḥ, Unī(ṁ), Arūm·, dugamān·, loḍan·, Ayvan·, citə〈Face d〉m·, piṁhai, vudəl·, ḍuṁaḥ, humuṁ, gayuṁ, bhutaka(,)〈59〉 trikəm·, Abuḥ, vətəḥ, rimbit·, nulus·, Uñjman·, diso, pindyan·, vrat·, malavan·, vahimān·, Umək·, gampər·, kaki〈Face d〉 baśukri, buruñju, sumrik·, basəgəḥ, gumān·,〈60〉 Udinī, kaki manəṁən·, vuri, buñjaraṁ, bhitəm·, pṛgol·, Atuha samaṁkana, h(u)rup·, Ṛmbho, gudhavo, kaki lo〈Face d〉ḍan·, kaki həṁgəː, vinkas· kaki gṛhana, juru〈61〉 samaṁkana, rahab·, ||

dūvāniṁ pkan·, godhanā, məṇḍaḥ, gosinəm·, nini bagan·, gəmboṁ, dharmmaja, tguḥ, munda, jitem·,〈Face d〉 pilaṁ, muraḥ, nini baḍevək·, Umbəg·, kəjə(,) batu(,)〈62〉 yodhā, kaki yodhā, bañcul·, buṁkaluḥ, nini ṇḍut·, Aḍot·, Ibu goviṣṭa, buyut· Ṛṇa, buddhi, mañjok·, sadan·〈Face d〉 mulya, kiran·, suddhikā, suddhinəm·, paragul·,〈63〉 kaki Ḷmbāna, mantun·, gutuṁ, kaki hlam·, kti, luṁguḥ, kaki manada, paṁe, mgut·, nukər·, ṭevəːḥ, Aləm·, sura(,) Abo〈Face d〉s·, tinəm·, gumuk·, maṇik·, nini maṇik·, ka〈64〉ki bhavaṇa, vaśaḥ, gati, mamān·, dhṛrmma, suṚl·, sampət·, mandəl·, baṁkak·, pṛgas,· bopekol·, jivati, satra,〈Face d〉_ mārmmā, Ṛmus·, nəhak·, saniddhya, maṇḍava(,)〈65〉 maṇḍala, təṁge, tiṚm· moṁva, baḍati, pagut·, viddhi, gdbog·, bitukul·, rumān·, kaki Adiyā, purulū, nini māryya〈Face d〉 tama, goṇḍok·, dadi, kaki ṭovok·, nini〈66〉 tuṁi, tarahan·, ḍavək·, kaki səṁka, buddhaja, Atuha samaṁkana [1×]mān· I hino kaki tirim·, nini hadyan· godṛḍa kā〈Face d〉liḥ, kaki bāṇa, goviṣṭa, kaki vinaya, salaka〈67〉bajən·, samaṁkana kvaiḥnikanaṁ karāmān· riṁ baru sapaśuk thāni matuha manvam· kabeḥ tumarima Anugra〈Face d〉ha pāduka śrī mahārāja saṁ hyaṁ ājñā ha〈68〉ji tāmrapraśāsti, ||

yāpvan· hana sira vvaṁ durācāra tan· yatnā I sarasanikeṁ sīmā ṁke riṁ baru kabva〈Face d〉tkaṚmaknanya, salvirniṁ pañcamahāpāta〈69〉ka bhuktinya riṅ īhātra(,) parātra, Avūka tan· tmvaṁ sāma〈,〉 muvaḥ yā(ṁ)janma kiva təṁən· pakelakniṁ janma tma〈Face d〉hananya || o ||

Translation

〈1–4〉 Hail! Elapsed Śaka year 952, month of Vaiśākha, seventh tithi, waning fortnight,

Paniron, Vage, Sunday, (the Vuku being) Vugu-vugu, lunar mansion Dhaniṣṭha, the deity Viṣṇu, the conjunction Brahmā, the karaṇa Vava, the (graha)cāra being in the East. That was when the decree of the Great King, the Lord of (*rakai*, i.e., rakryān i) Halu, Śrī Lokeśvara Dharmavaṅśa Airlaṅga Anantavikramottuṅgadeva, was received by the Lady (*rakryān*) Great Minister of Hino Śrī Saṁgrāmavijayadharmaprasādottuṅgadevī, coming down to the Lord of Kanuruhan (named) *pu* Dharmamūrti Narottama Dānaśūra [and to] the Lord of Hujuṅ (named) *pu* Amṛta, ordering with regard to the whole village community in Baru that be made a holy royal edict [in the form of] an inscription made of copper, sealed with the Garuḍa-face, to be carefully preserved by them.

〈4–12〉 The occasion [lay] in his Majesty the Great King having stayed in the village of Baru, at night when the Great King was planning to conquer his foes on the battlefield, to overpower his enemy [the king] of Hasin and then to unite the whole earth. That the status of the village of Baru would become a benefice (*sīma*) for all of the commoners at Baru: such was the substance of the promise of his Majesty the Great King [made] in the night. The Great King got what he wished for, how much more did the masters of the Śaivas, the Buddhists [and] the Ṛṣis, beginning with the official of Parblyan, (named) the reverend Mahānanda. The proof of this was the defeat of the King of Hasin which, after he had been killed, was clearly available for the whole world to see. The Great King was reminded by the junior official of Laṇḍayān (named) *pu* Ba...mā and the junior official of Lucəm (named) *pu* Manu about it being impossible for a sovereign like him to have spoken untruthfully when, formerly while spending the night in the village of Baru, he made the wish that the status of the village of Baru would become that of a benefice for all of the commoners at Baru, both senior and junior. And so (*ya tikā*) his Majesty the Great King was more and more thoroughly (*asama-sama*) pure-minded (*nirmalajñāna*) regarding his approval of the reminder of the junior official of Laṇḍayān and the junior official of Lucəm. That is the reason why the official of Pamaṇikan (named) *pu* Godṛdha and the village community of Baru all together petitioned for (*sumambahakən*) the descent of the grant of his Majesty the Great King, a holy royal edict [in the form of] an inscription made of copper to be carefully preserved by them as their means to accomplish all the orders of his Majesty the Great King, to be received (in inheritance) by their descendants hereafter into the future's future.

〈12–18〉 Because the greatness of the debt of gratitude of the Great King was extraordinary to all his companions since they had performed noble feats (*kṛta-apadāna*), and [so was] his insistence on integrity (*śīla-grāhī*), 'like a Ganges' flow of red color (*anurāga*) of safflower' the benevolence of His Majesty the Great King to foreign citizens had become famous over the whole extent of Java island spreading up to the other islands. And so the favors of the Great King were abundant like the current of the Ganges,

together with garments to give delight to powerful heroes, when they increase the army-protecting (? *balarakṣaka*) companions to the Great King; cause the defeat of the Great King's conquering enemies on the battlefield, in order that prosperity return in the world [and] the four classes [with] the four stages be solid, [and] first of all that all holy religious foundations come back to life. The knowledge of His Majesty the Great King was that of one to whom a clod of earth and a piece of gold are the same, as long as it would serve as a means to make the world better. That is the reason why a holy royal edict [in the form of] an inscription made of copper was granted by the Great King to be carefully preserved by the whole community at Baru, in order for it not to be nullified by the *nāyaka pratyaya* who will be granted ⟨the authority over⟩ Air Thāni hereafter to the future's future, all the less so by future kings.

⟨18–68⟩ NOT YET TRANSLATED

⟨68–69⟩ If there are people of bad conduct who are neglectful with regard to the entire substance of [this charter for] the benefice here in Baru, they will suffer and endure the result of their actions; all of the [punishments for the] five grave sins are their part, in this world and hereafter. They will rot away and will not find peace. They will be born again, and will become left or right the object of despise of (all other) creatures.

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